

- XI.4.11** Breath (is) death, breath takmān; breath the gods worship (upa-ās); breath may set the truth-speaker in the 'highest world.
- XI.4.12** Breath is virāj, breath the directress; breath all worship; breath is the sun, the moon; breath they call Prajāpatī.
- XI.4.13** Breath and expiration are rice and barley; breath is called the draft-ox; breath is set in barley; expiration is called rice.
- XI.4.14** A man breathes out (apānati), breathes (prāṇati) within the womb; when O breath, thou quickenest, then he is born again.
- XI.4.15** Breath they call Mātariśvan; breath is called the wind; in breath what has been and what will be, in breath is all established (pratiṣṭhita).
- XI.4.16** They of the Atharvans, they of the Aṅgirases, they of the gods, also those born of men— the herbs are generated (prajā), when thou, O breath, quickenest.

**XI.4.17** When breath hath rained with rain on the great earth, the herbs are generated, likewise whatever plants (there are).

**XI.4.18** He who knoweth this of thee, O breath, and in whom thou art established -- to him shall all bring tribute in yon highest world.

**XI.4.19** As, O breath, all these human beings (prajā) are tribute-bearers to thee, so shall they bring tribute to him who shall hear thee, O thou of good report (suśravas).

**XI.4.20** He moves, an embryo, within the divinities; having come into being (? abhūta), having been (bhūta), he is born again; he, having been, entered with might (śacībhis) what is to be, what will be, (as) a father a son.

**XI.4.21** The swan (haṁsa), ascending, does not extract (ut-khid) one foot from the sea; verily, if he should extract that, there would not be today nor tomorrow; there would not be night nor day; at no time soever would it dawn (vi-vas).

**XI.4.22** The eight-wheeled (thing,neut.) rolls, having one rim, thousand-syllabled, forth in front, down behind; with a half it has generated all existence; what its (other) half (is) -- which sign is that?

- XI.4.23** He who is lord of this that has every (viśva) (kind of) birth, of every stirring thing -- to thee being such, O breath; having a quick bow among the unexhausted (? anya), be homage.
- XI.4.24** He who is lord of this that has all (sarva) (kinds of) birth, of all that stirs, unwearied, wise by brāhman -- let breath go after (anu-sthā) me.
- XI.4.25** Upright among the sleeping he wakes; by no means (nanu) does he fall down horizontal (tiryān); no one soever has heard of his sleeping among the sleeping.
- XI.4.26** O breath, turn not about from me; not another than I shalt thou be; like the embryo of the waters, in order to life (jīvas), I bind thee to me, O breath.

### Extolling the Vedic student (brahmacārin)

*(Brahmacārī = A theist, A lover of the Vedic lore;  
a lover of the Veda; a scholar)*

- XI.5.1** The vedic student goes on setting in motion (in) both firmaments; in him the gods become like-minded; he maintains earth and heaven; he fills his teacher with fervor (tapas).

- XI.5.2** The fathers, the god-folk, all the gods individually assemble after the Vedic student; the Gandharvas went after him, thirty-three, three hundred, six thousand; he fills all the gods with fervor.
- XI.5.3** The teacher, taking (him) in charge (upa-nī) makes the Vedic student an embryo within; he bears him in his belly three nights; the gods gather unto him to see him when born.
- XI.5.4** This piece of fuel (is) earth, sky the second; student fills the worlds with fuel, girdle, toil, fervor.
- XI.5.5** Prior born of the brahman, the Vedic student, clothing himself with heat (gharma), stood up with fervor; from him (was) born the brāhmaṇa, the chief brahman, and all the gods together with immortality (amṛta).
- XI.5.6** The Vedic student goes kindled with fuel, clothing himself in the black-antelope-skin, consecrated, long-bearded; he goes at once from the eastern to the northern ocean, having grasped the worlds, again and again violently shaping (? ācarikṛ) (them).
- XI.5.7** The Vedic student, generating the brahman, the waters, the world, Prajāpati, the most exalted one, the viraj, having become an embryo in the womb of immortality; having become Indra, he has shattered (ṭṛh) the Asuras.

**XI.5.8** The teacher fabricated both these envelops (nabhas), the wide, profound, (namely) earth and sky; them the Vedic student defends by fervor; in him the gods become like-minded.

**XI.5.9** This broad (pṛthivī) earth, and the sky, the Vedic student first brought (as) alms (bhikṣā); having made them (both) fuel, he worships; in them are set (arpita) all beings.

**XI.5.10** The one this side, the other beyond, the back of the sky, in secret (are) deposited (ni-dhā) the two treasures (nidhi) of the brāhmaṇa; them the Vedic student defends by fervor; the whole of that he, knowing, makes brahman for himself.

**XI.5.11** The one this side, the other hence, from earth the two fires come together between these two envelops; upon them are set (śri) the firm rays; these the Vedic student stands upon by fervor.

**XI.5.12** Roaring on, thundring, the ruddy white-goer has introduced (? anu-bhṛ) in the earth a great virile member; the Vedic student pours seed upon the surface (sanu), on the earth; by that live the four directions.

**XI.5.13** In the fire, in the sun, in the moon, in Mātariśvan, in the waters, the Vedic student puts fuel; their gleams (arcis) go about separately in the cloud; their sacrificial butter (ājya) is man, rain, waters.

- XI.5.14** The teacher (was) death, Varuṇa, Soma, the herbs, milk; the thunder-clouds were warriors; by them (was) this heaven (svar) brought.
- XI.5.15** Varuṇa, having become teacher, makes his own (? amā) the entire ghee; whatever he sought of Prajāpati, that the vedic student furnished, a friend (mitra) from his own self.
- XI.5.16** The teacher (is) the Vedic student; the Vedic student (is) Prajāpati; bears rule (vi-rāj); the virāj became the controlling Indra.
- XI.5.17** By Vedic-studentship, by fervor, a king defends his kingdom; a teacher by Vedic-studentship (brahmacārya) seeks a Vedic student.
- XI.5.18** By Vedic-studentship a girl wins (vid) a young husband; by Vedic studentship a draft-ox, a horse strives to gain (ji) food.
- XI.5.19** By Vedic-studentship, by fervor, the gods smote away death; Indra by Vedic-studentship brought heaven (svar) for the gods.

- XI.5.20** The herbs, past and future, day and night, the forest tree, the year together with the seasons --they are born of the Vedic student.
- XI.5.21** The earthly, the heavenly cattle, they of the forest, and they that are of the village, the wingless and they that are winged -- they are born of the Vedic student.
- XI.5.22** Individually do all that are of Prajāpati bear breaths in their bodies (ātman); all these the brahman defends, brought in the Vedic student.
- XI.5.23** That, sent forth (? parisūta) of the gods, not mounted onto. goes about shining, from that (was) born the brāhmaṇa, the chief brahman, and all the gods, together with immortality.
- XI.5.24** The Vedic student bears ☯ shining brahman; in that (are) woven together all the gods; (he) generating breath and expiration, then out breathing (vyāna), speech, mind, heart, brahman, wisdom.
- XI.5.25** Sight, hearing, glory put thou in us; food, seed, blood (lohita), belly.
- XI.5.26** Shaping these things, the Vedic student stood performing penance (tapas tapya) on the back of the sea (salila), in the ocean; he, bathed, brown, pudgy (piṅgala), shines much on the earth.

**To many different gods : for relief**

[See first Samullāsa (chapter) of the Light of Truth by Dayānanda for etymological derivations]

Note: Satyārtha Prakāś and several name for God.

1. Agni; 2. Varuṇa; 3. Mitra; 4. Viṣṇu; 5. Bhaga;
6. Anśa; 7. Vivasvanta; 8. Savitr; 9. Dhātṛ;
10. Pūṣān; 11. Gandharva; 12. Apsaras; 13. Aśvinau;
14. Brahmaṇspati; 15. Aryaman; 16. Diva; 17. Paatri;
18. Sūrya; 19. Candra; 20. Parjanya; 21. Soma;
22. Bhava; 23. Śarva.

**XI.6.1** We address (brū) Agni, the forest trees, the herbs and the plants, Indra, Bṛhaspati, the Sun; let them free us from distress.

**XI.6.2** We address king Varuṇa, Mitra, Vibhu, likewise Bhaga; Anśa, Vivasvant we address; let them free us from distress.

**XI.6.3** We address god Savitr, Dhātṛ and Pūṣhan; we address Tvaṣṭṛ at the head (agriyā); let them free us from distress.

**XI.6.4** The Gandharvas and Apsarases we address, the (two) Aśvins, Brāhmaṇsapti, the god that is Aryaman by name; let them free us from distress.

**XI.6.5** Day and night now we address, sun-and moon both; all the Ādityas we address; let them free us from distress.

**XI.6.6** The wind we address, Parjanya, the atmosphere, also the quarters, and all regions we address; let them free us from distress.



- XI.6.7** Let day and night, likewise dawn, free me from what comes from a curse; let god Soma free me, whom they call the moon.
- XI.6.8** The earthly, the heavenly cattle, also the beasts (mṛga) that are of the forest; we address the hawks (cakunta), the birds (pakṣin); let them free us from distress.
- XI.6.9** Bhava and Śarva now we address, Rudra and him that is lord of cattle; the arrows of them which we well know (sam-vid); let those be ever propitious to us.
- XI.6.10** We address the sky, the asterisms, the earth, the yakṣas, the mountains; the oceans, the rivers, the pools -- let them free us from distress.
- XI.6.11** The seven seers now we address, the heavenly waters, Prajāpati; the Fathers with Yama as their chief (śreṣṭha) we address: let them free us from distress.
- XI.6.12** The gods that are seated in the sky, and that are seated in the atmosphere, the mighty ones (cakra) that are set (śri) on the earth; let them free us from distress.

- XI.6.13** The Ādityas, the Rudras, the Vasus, the gods in heaven, the Atharvans, the Aṅgirasas full of wisdom; let them free us from distress.
- XI.6.14** We address the sacrifice, the sacrificer, the verses (ṛc), the chants (sāman), the remedies; the sacred formulas (yajus), the invocations we address: let them free us from distress.
- XI.6.15** The five kingdoms of plants, having Soma as their chief (śreṣṭha), we address; the darbha, hemp, barley, saha; let them free us from distress.
- XI.6.16** The niggards we address, the demons, the serpents, the pure-folk, the Fathers; the hundred and one deaths we address; let them free us from distress.
- XI.6.17** The seasons we address, the lords of the seasons, the year-divisions and the winters, the summers, the years, the months; let them free us from distress.
- XI.6.18** Come, ye gods, from the south; from the west, come up eastward; from the east, from the north, mighty, all the gods, coming together; let them free us from distress.

- XI.6.19** All types of gods now we address, of true agreements, increasers of righteousness, together with all their spouses: let them free us from distress.
- XI.6.20** The collective gods now we address, of true agreements, increasers of righteousness, together with their collective spouses; let them free us from distress.
- XI.6.21** Existence we address, the lord of existence, and who is controller of existences; all existences, assembling; let them free us from distress.
- XI.6.22** They that are the five divine directions, that are the twelve divine seasons, that are the fangs of the year; let them be ever propitious to us.
- XI.6.23** The immortal remedy, chariot-bought, which Mātāli knows; - that Indra made enter into the waters; that remedy, O waters, give ye.

### **Extolling the remnant (uccīṣṭa) of the offering**

- XI.7.1** In the remnant (are set) name and form, in the remnant (is) set the world; within the remnant both Indra and Agni, everything is set together.

- XI.7.2** In the remnant heaven and earth, all existence is set together; in the remnant the waters, the ocean, the moon, the wind is set.
- XI.7.3** In the remnant (are) the being one and the non-being one, both, death, vigor, Prajāpati; they of the world (laukya) are supported (ā-yat) on the remnant, both vra, and dra; also fortune (śri) in me.
- XI.7.4** Being fixed, fix thou, being stanch, nya, the brahman, the ten all creators; as the wheel on all sides of the nave, the divinities (are) set (śrita) in the remnant.
- XI.7.5** The verse (ṛc), the chant (sāman), the formula (yajus) (are) in the remnant, (also) the song (udgītha), the introductory praise (prastuta), the praise (stuta), the sound hing (is) in the remnant, the tone (svara), and the ring (? medi) of the chant: that in me.
- XI.7.6** That relating to Indra and Agni, that to the purifying (Soma) (pāvamāna), the great-named ones (f., mahānāmnīs), the great ceremony (mahāvṛata)-- within the remnant are (all) the members of the sacrifice, like an embryo within a mother.
- XI.7.7** The rajasūya (royal consecration), the vājapeya (vigor-drinking), the agniṣṭoma (fire-praise), then the sacrifice (adhvara), the arka and aśva-medha (horse-sacrifice) (are) in the remnant, the one having a living barhis, most intoxicating.

**XI.7.8** The establishing of a fire, also the consecration, the desire-fulfiller, together with the meter (chanda); the removed (? utsanna) sacrifices, the sacrificial sessions (sattra), are set together in the remnant.

**XI.7.9** Both the fire-offering (agnihotra) and faith, the vashaṭ-exclamation, the vow (vrata), penance, the sacrificial gift (dakṣinā), what is offered (iṣṭa) and what is bestowed (pūrta) -- are set together in the remnant.

**XI.7.10** The one-night (sacrifice), the two-night, the same-day-purchase (sadyahkrī), the purchasable (? prakrī), the praiseworthy (ukthya) -- (it) is woven, deposited, in the remnant; the minute things of the sacrifice, by wisdom.

**XI.7.11** The fourth-night (sacrifice), the five-night, and the six-night, of both kinds, together, the one of sixteen (ṣoḍaśin), and the seven-night - from the remnant were born all the sacrifices that are put in immortality.

**XI.7.12** The response (pratīhāra), the conclusion (nidhana), both the all-conquering and the on-conquering (abhijit), one, the same-day and overnight ones (are) in the remnant, the twelve-day one: also that in me.

**XI.7.13** Pleasantness, compliance (samnati), comfort (kṣema), custom (? svadhā), refreshment, immortality, power - in the remnant all occurring (pratyañc) desires are satisfied with desire.

- XI.7.14** The nine earths, oceans, skies, are set (śṛita) in the remnant; the sun shines in the remnant; day and night: also that in me.
- XI.7.15** The added oblation (upahavya), the dividing (day) and the sacrifices that are put in secret, the remnant bears, bearer of all, father of the generator.
- XI.7.16** The remnant, father of the generator, of breath (asu) the grandson, grandfather -- he dwells, ruler of all, an overpowering (? atighnya) bull upon the earth.
- XI.7.17** Righteousness, truth, penance, kingship, toil, and virtue (dharma) and deed (karman), being (bhūta), what will be, (is) in the remnant; heroism, fortune (lakṣmī), strength in strength.
- XI.7.18** Success, force, design, dominion, kingship, the six wide (quarters), the year (is) in the remnant, iḍā, the orders (prāiṣa), the dips (graha), the oblation.
- XI.7.19** The four-priest (catur-hotṛ) (sacrifices), the aparīs, the seasonal (oblations), the nivids -- in the remnant (are) the sacrifices, the invocations, the victim-offerings (paśubandha). then the offerings (iṣṭi).

- XI.7.20** Both the half-months and the months, the year divisions (ārtava) with the seasons; in the remnant (are) the noisy waters, the thunder, the great sound (? śruti).
- XI.7.21** Pebbles, gravel, stones, herbs, plants, grasses, clouds, lightnings, rain -- in the remnant (are they) set together, set.
- XI.7.22** Success (rāddhi), attainment, obtainment, permeation, greatness, prosperity (edhatu) -- in the remnant over-attainment and growth (bhūti) (is) put in, put down, put.
- XI.7.23** Both what breathes with breath and what sees with sight: from the remnant were born all the gods in heaven, heaven resorters.
- XI.7.24** The verses (ṛc), the chants, the meters, the ancient (purāṇa), together with the formula (yajus): from the remnant were born etc.etc.
- XI.7.25** Breath and expiration, sight, hearing, indestructibleness and destruction: from the remnant etc. etc.

**XI.7.26** Delights, joys, enjoyments and they that enjoy enjoyments;  
from the remnant etc.etc.

**XI.7.27** The gods, the Fathers, human beings, and they that are  
gandharvas and apsaras : from the remnant etc.etc.

**Mystic : especially on the constitution of man.**

**XI.8.1** When fury (manyu) brought his wife away from the house  
of contrivance (samkalpa), who were the groomsmen (janyā)?  
Who the wooers (vara)? Who also was chief wooer ?

**XI.8.2** Penance and also action were within the great sea (arṇav);  
those were the groomsmen, those the wooers; the brahman  
was the chief wooer.

**XI.8.3** Ten gods were born together from gods of old; whoever may  
know them plainly, he verily may talk big to-day.



**XI.8.4** Breath and expiration, sight, hearing, indestructibleness and destruction, out-breathing and up-breathing, speech, mind -- they verily brought design.

**XI.8.5** Unborn were the seasons, likewise Dhātṛ, Br̥haspati, Indra and Agni, the two Aśvins at that time: whom did they worship (upa-ās) (as) chief ?

**XI.8.6** Both penance, namely, and action were within the great sea; penance was born from action; that did they worship as chief.

**XI.8.7** The earth that was previous to this one (itas), which the sages (addhāti) indeed knew -- whoever may know that by name, he may think himself knowing in ancient things.

**XI.8.8** Where was Indra, whence Soma, whence Agni born ? Whence did Tvaṣṭṛ come into being ? Whence was Dhātṛ born ?

**XI.8.9** From Indra Indra, from Soma Soma, from Agni Agni was born; Tvṣṭṛ was born from Tvṣṭṛ; from Dhātṛ Dhātṛ was born.

**XI.8.10** The ten gods that were of old, born from gods — having given the world to (their) sons, in what world sit they ?

**XI.8.11** When he brought hair, bone, sinew, flesh, marrow, having made a body with feet, what world did he afterward enter ?

**XI.8.12** Whence brought he the hair, whence the sinew, whence the bones, the limbs, the joints, the marrow, the flesh ? Who brought from whence ?

**XI.8.13** Pourers-together namely are those gods who brought together the bringings-together; having poured together the whole mortal, the gods entered man.

**XI.8.14** Thighs, feet, knee-joints, head, hands, also face, ribs, nipples (? *barjahya*), sides: what seer put that together ?

**XI.8.15** Head, hands, also face, tongue and neck, vertebrae -- all that, having enveloped with skin, the great puttings-together put together.

**XI.8.16** The great body whcih lay there, put together by the putting-together -- who brought into it the color with which it shines (ruc) here today ?

**XI.8.17** All the gods assisted (? Upa-śikṣ); that she who was a woman knew; she who was wife of control (? vaśa) mistress (īśā), brought color into it.

**XI.8.18** When Tvṣṭṛ bored through (him ?) who (was) the superior father of Tvaṣṭṛ, having made the mortal a house, the gods entered into man.

**XI.8.19** Sleep, weariness, misery (nirṛti), the deities named evils, old age, baldness, hoariness, entered the body afterward (anu).

**XI.8.20** Theft, ill-doing, wrong, truth, sacrifice, great glory, both strength, dominion, and force, entered the body afterward.

**XI.8.21** Both growth (bhūti) and diminution, generosities and niggardlinesses, both hungerings and all thirstings, entered the body afterward.

- XI.8.22** Both revilings and non-revilings, both what (says) "come on" (hanta) and "no" faith, the sacrificial fee, and non-faith, entered the body afterward.
- XI.8.23** Both knowledges and ingorances, and what else is to be taught (upa-diś); the brahman entered the body; the verses, the chant, also the formula.
- XI.8.24** Delights, joys, enjoyments, and they that enjoy enjoyments, laughter; sport, dances, entered the body afterward.
- XI.8.25** Both appeals (ālāpa) and pratings (pralāpa), and they who utter (lāp) addresses (abhīlāpa) -- all entered the body, joiners-on (āyuj), joiners-forth (prayuj), joiners.
- XI.8.26** Breath and expiration, sight, hearing, indestructibleness and destruction, out-breathing and up-breathing, speech, mind -- they go about (īya) with the body.
- XI.8.27** Both blessings (āśis) and precepts (praśis), demands (saṁśis) and explanation (viśis), thoughts, all devisings, entered the body afterward.

- XI.8.28** Both those of the blood and those of the bladder, the hasting and those that are pitiable, the secret, the clear, the thick waters -- those they caused to settle in the repugnant one.
- XI.8.29** Having made bone (their) fuel, then they caused eight waters to settle; having made seed (their) sacrificial butter, the gods entered man.
- XI.8.30** What waters (there are), and what deities, what virāj, with brahman; brahman entered the body; on (adhi) the body (is) Prajāpati.
- XI.8.31** The sun, the wind, shared (respectively) the eye, the breath of man; then his other self the gods bestowed (pra-yam) on Agni.
- XI.8.32** Therefore, indeed, one who knows man (puruṣa) thinks "this is brahman", for all dieties are seated in him, as cows in a cow-stall.
- XI.8.33** By the first dying, it goes apart dividing thereefold: yonder goes it with one (part); yonder goes it with one; here with one it dwells (? ni-sev).

**XI.8.34** Within waters that are sluggish (? stīma), old is the body placed; within that is might (? śava, śavas); thence is it called might.

**To conquer enemies : to Arbudi.**

**XI.9.1** What arms (Bāhu) (there are), what arrows, and the powers (vīrya) of bows, swords (aśi), axes (paraśu), weapon, and what thought and design in the heart -- all that, O Arbudi, do thou make our enemies to see; and do thou show forth specters (udāra).

**XI.9.2** Stand up, equip ye yourselves (sam-nah). O friends, god-folk; beheld, concealed of you be (those) who are our friends, O Arbudi.

**XI.9.3** Stand ye (two) up, take ye hold; with tying up, with tying together, gird ye the armies of our enemies, O Arbudi.

**XI.9.4** The God that is Arbudi by name, and the lord (īśāna) Nyarbudi, by whom the atmosphere is involved (ā-vṛ), and this great earth -- by those (two) who are allied with Indra, I go after what is conquered with an army.

- XI.9.5** Stand thou up, O god-folk, Arbudi, with the army; beaking (bhañj) the army of our enemies, envelop it with (thy) coils (Bhoga).
- XI.9.6** Presenting to view, O nyarbudi, the seven kinds of specters, with them all do thou stand up, when the butter is offered, with the army.
- XI.9.7** Smiting herself, tear-faced, and crop-eared (?), let her yell, with disheveled hair, when the man is slain, bitten (? rad), O Arbudi, of thee.
- XI.9.8** Drawing in her Karūkaṣa, seeking with her mind her son, husband, brother, also her people (sva) - in case of thy bite, O Arbudi.
- XI.9.9** Let the buzzards, jāṣkamadas, vultures, falcons, winged one, let the crows, the birds (śakuni), satisfy themselves -- exhibiting among the enemies -- in case of thy bite, O Arbudi.
- XI.9.10** Then let all wild beasts, let the fly, let the worm satisfy itself upon the carrion of men, bitten O Arbudi, of thee.

- XI.9.11** Take ye (two) hold, tear out (sam-brh) (their) breath and expiration, O Nyarbudi; let groaning (? nivaśa) noises assemble -- exhibiting among the enemies -- in case of thy bite, O Arbudi.
- XI.9.12** Make thou (them) tremble; let them quake together unite our enemies with fear; with broad-gripping arm-hooks pierce thou our enemies, O Nyarbudi.
- XI.9.13** Let their arms be confounded, and what thought and design is in their heart; let not anything of them be left; in case of thy bite, O Arbudi.
- XI.9.14** Smiting themselves let them (f.) run together, smiting on the breast, the thighs (? paṭāura), not anointing, with disheveled hair, wailing when the man is slain, bitten, O Arbudi, f thee.
- XI.9.15** Dog-accompanied Apsarases, she-jackals (? rūpaka) also, O Arbudi, the riśa, licking much in the inner veseel, seeing what is ill-deposited -- all these (ḥ), O Arbudi, do thou make our enemies to see.
- XI.9.16** Her that strides upon the khaḍūra, mutilated, wearing what is mutilated (?), the specters that are concealed, and what Gandharvas and Apsarases (there are), serpents, other-folk, demons.



- XI.9.17** The four-tusked ones, the black-toothed, the pot-testicled, the blood-faced; they that are self-frighting and frightening.
- XI.9.18** Do thou, O Arbudi, make to tremble yonder lines (sic) of our enemies; let both the conquering one and the conqueror, allied with Indra, conquer our enemies.
- XI.9.19** Let our enemy lie squelched, crushed, slain, O Nyarbudi; let tongues of fire, tufts of smoke, go conquering with the army.
- XI.9.20** Of our enemies, pushed forth by it, O Arbudi, let Indra, lord of might (śacīpati), slay each best man (vara); let no one soever of them be freed.
- XI.9.21** Let thier hearts burst open (ut-kas), their breath pass up aloft; let dryness of mouth follow after our enemies (and) not those who are friendly.
- XI.9.22** Both they who are wise (dhīra) and they who are unwise, those going away and they who are deaf, they of darkness and they who are hornless (tūpara) likewise those that smell of (?) the goat--all those (m.), O Arbudi; do thou make cur enemies to see, and do thou show forth specters.

**XI.9.23** Let both Arbudi and Triṣandhi pierce through our enemies, in order that, O Indra, Vṛitra-slayer, lord of might, we may slay of them, of our enemies, by thousands.

**XI.9.24** The forest-trees, them of the forest-trees, herbs and plants, gandharvas and apsarases, serpents, gods, pure-folk (puṇyajana), Fathers -- all those, O Arbudi, do thou make our enemies to see, and do thou show forth specters.

**XI.9.25** Mastery over you have the Maruts (gained), the heavenly Āditya, Brahmanaspati; mastery over you have both Indra and Agni, Dhatar, Mitra, Prajāpati; mastery over you have the seers gained (kṛ) -- exhibiting among the enemies -- in case of thy bite, O Arbudi.

**XI.9.26** Masters (Iśāna) of them all, stand ye up, equip yourselves, ye friends, god-folks; having wholly conquered in this conflict, scatter ye to your several worlds.

**To conquer enemies : to Triṣandhi.**

**XI.10.1** Stand ye up, equip yourselves, ye specters, together with ensigns; ye serpents, other folks, demons, run after our enemies.

**XI.10.2** Your mastery I know, (your) kingdom, O Triṣandhi, together with red ensigns; what in the atmosphere, what in the sky, and what men (mānava) (are) on the earth, let those ill-named ones sit (? upa-ās) in the mind (ceta) of Trisandhi.

**XI.10.3** Iron (ayas) mouthed, needle-mouthed, likewise thorn-tree (vikankaṭ) mouthed, let the flesh-eaters, of wind-swiftness, fasten on our enemies with the three-jointed (triṣandhi) thunderbolt.

**XI.10.4** O Jātavedas, Āditya, put thou between much human flesh; let this army of Triṣandhi be well-placed in my control.

- XI.10.5** Stand thou up, O god-folk, O Arbudi, with the army; this tribute is offered (ā-hu) to you (pl.); the offering (is) dear to Triṣandhi.
- XI.10.6** Let the white-footed one tie together, this shaft (śaravya), four footed; O witchcraft, be thou for our enemies, together with the army of Triṣandhi.
- XI.10.7** Let the smoke-eyed (f.) one fall together, and the crop-eared one(f.) yell; it being conquered by the army of Triṣandhi, let the ensigns be red.
- XI.10.8** Let the winged ones descend, the birds, they that go about in the atmosphere, in the sky; let the wild beasts, the flies, take hold together; let the raw-flesh-eating vultures scratch at the human carrion.
- XI.10.9** The agreement (samdhā) which thou hast agreed on with Indra and with the brahman, O Bṛhaspati, by that Indra-agreement do I call hither all the gods; conquer ye on this side, not on that.
- XI.10.10** Bṛhaspati of the Aṅgiras race, the seers sharpened by the brahman, set up (ā-śri) in the sky the Asura-destroying weapon, Triṣandhi.

- XI.10.11** By whom yonder sun, and Indra, both stand protected  
Triṣandhi - the gods shared, in order to both force and  
strength.
- XI.10.12** All worlds did the gods completely conquer by means of that  
offering (āhuti) -- the thunderbolt which Brhaspati of the  
Aṅgiras race poured, an Asura-destroying weapon.
- XI.10.13** The thounderbolt which Brhaspati of the Aṅgiras race  
poured, an Asura-destroying weapon -- therewith do I blot out  
(ni-lip) yon army, O Brhaspati; I slay the enemies with  
force.
- XI.10.14** All the gods come over hither, who partake of (the offering)  
made with vaśat; enjoy ye this offering; conquer ye on this  
side, not on that.
- XI.10.15** Let all the gods come over hither; the offering (is) dear to  
Triṣandhi; defend ye the great agreement by which in the  
beginning the Asuras were conquered.
- XI.10.16** Let Vāyu bend up the arrow-points of the enemies; let Indra  
break back their arms; let them not be able to set the arrow;  
let Āditya make thier missile weapon astra disappear; let the  
moon put (yu) them on the track of what is not gone.

- XI.10.17** If they have gone forward to the god's strongholds, have made the brahman their defenses; if (? yat) they have encouraged (? upa-vac) themselves, making a body-protection, a complete protection — all that do thou make sapless.
- XI.10.18** Causing to follow the purohita with the flesh-eating (fire) and with death, O Triṣandhi, go forth with the army; conquer the enemies; go forward.
- XI.10.19** O Triṣandhi, do thou envelop our enemies with darkness; of them yonder, thrust forth by the speckled butter, let none soever be freed.
- XI.10.20** Let the white-footed one (f.) fall upon (? sam-pat) yonder armies of our enemies be confounded today, O Nyarbudi.
- XI.10.21** Confounded (be) our enemies, O Nyarbudi; slay thou of them each best man (vara); slay (them) with this army.
- XI.10.22** Whoever is mailed, and who without mail, and what enemy is in march (? ajman); by bowstring-fetters, by mail-fetters, smitten by the march let him lie.

- XI.10.23** Who have defenses, who have no defenses, and the enemies who have defenses — all those, O Arbudi, being slain, let dogs eat on the ground.
- XI.10.24** Who have chariots, who have no chariots, those without seats and they who have seats (sāda) — all those, being slain, let vultures, falcons, birds (patatrin) eat.
- XI.10.25** Let the army of our enemies lie with thousand corpses (kuṇapa) in the conflict of weapons, pierced through, cut to pieces(?).
- XI.10.26** Let the eagles (suparṇā) eat him, pierced to the vitals, crying, loudly, lying crushed, the evil-minded one — what enemy of ours wishes to fight against this opposing offering.
- XI.10.27** (The offering) which the gods follow (anu-sthā), of which there is no failure -- with that let Indra, Vṛitra-slayer, slay, with the three-jointed thunderbolt.

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Here ends Kāṇḍa XI,  
Hymns 10, Verses 313

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